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ABSTRACT

In 1999, the American Educational Research Association (AERA) initiated the Commission on Research in Black Education (CORIBE) to stimulate research, research dissemination, and policymaking to improve education for and about people of African ancestry. A central concern has been to examine how education research can effectively improve the lives of black people and advance human understanding. At a 2000 CORIBE working colloquium, "Framing a Transformational Research and Action Agenda," participants recommended developing a transformative agenda to prioritize applied research that includes the entire black community, that utilizes advanced technology in various ways, and that addresses black education globally, embracing a role for spirituality in black education research and practice. Ten "Vital Principles for Black Education and Socialization" emerged from these deliberations. These principles are presented as a preamble to "A Declaration of Intellectual Independence for Human Freedom." Four articles illustrate transformative applications of these principles: expanding human understanding; nurturing cultural consciousness; resisting hegemony, domination, and dispossession culturally; and making use of a liberatory cultural orientation as an analytical/pedagogical tool. The report concludes with recommendations for how the AERA can address issues that precipitated this initiative. A glossary of relevant terms is included. (Contains 25 references and 56 endnotes). (SM)

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Facing the New Millennium

A Transformative Research and Action Agenda in Black Education [1]

Commission on Research in Black Education

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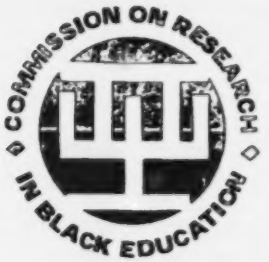
CORIBE Chairperson



An Initiative of the American Educational Research Association

A Report to the AERA Council
June 2001

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"If the white man has

inflicted the wound of

racism upon Black men,

the cost has been that he

would receive the mirror image

of that wound into himself ..."

-Wendell Berry

"In a people's rise from

oppression to grace, a

turning point comes when

thinkers determined to

stop the downward slide

get together to study the

causes of common

problems, think out

solutions and organize

ways to apply them."

-Ayi Kwei Armah

The CORIBE logo is the Adinkra symbol Hwehwemudua from the culture of the Akan people of Ghana, West Africa. The symbol represents Excellence, Superior Quality, Perfection, Knowledge and Critical Examination.

Acknowledgements

The work of the Commission on Research in Black Education would not have been possible without the support of the American Educational Research Association. The Elders Council and Commissioners have served valiantly, giving generously of their time, their wisdom and their resources. I am infinitely grateful to our Elders Adelaide L. Sanford, Asa G. Hilliard III, Edmund W. Gordon, Baba Kwame Ishangi and Frank Bonilla.

The CORIBE Village of Elders, Commissioners, scholars, teachers and community educators has been a continuing source of inspiration for all who, like Sojourner Truth, "stepped into the pool while the water was stirring."

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April 2002

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Introduction

The Commission on Research in Black Education was initiated in 1999 by the American Educational Research Association to stimulate research, its dissemination and policy-making to improve education for and about people of African ancestry. A number of concerns precipitated the establishment of the Commission on Research in Black Education (CORIBE). These concerns include:

- Quality of knowledge issues regarding Black education, including gaps in the knowledge base, limited conceptual and analytical tools;
- Research training issues, including the skills and professional socialization of graduate students and younger scholars;
- Equity issues in publishing opportunities within AERA publications;
- Advocacy issues, including the role of AERA on behalf of Black education in the public policy arena;
- Accountability issues such as the need for discussions among scholars of color and others involved in research practice in Black education; and
- Epistemological issues, including scholarly alienation within AERA (Gordon, 1997).

The proposal the AERA Council approved in funding this initiative includes these five goals. The Commission on Research in Black Education was expected to:

1) Enhance the work of the Research Focus in Black Education Special Interest Group (SIG);
2) Support change within AERA so that the association will become more responsive to issues in Black education;
3) Stimulate funding opportunities for research in Black education to increase the capacity to legitimate issues concerned with Black education;
4) Identify, stimulate and support interests in research in Black education across AERA; and
5) Pay more attention to the international and different U.S. contexts of Black education.

Through this initiative, AERA–the most prominent international professional organization advancing educational research and its practical application–sought to place issues of Black education and research practice, which affect all sectors of the society, in the forefront of the association's agenda. A central concern of the Commission on Research in Black Education has been

> ***How can education research effectively improve the lives of Black people and advance human understanding?***

At the CORIBE Working Colloquium entitled, "Framing a Transformative Research and Action Agenda," which was convened in June 2000, CORIBE Elders, Commissioners and invited educators recommended developing a transformative Agenda that would prioritize:

> ***Applied research that is inclusive of the entire Black community (churches, parents, advocacy organizations, artists, writers, actors, etc.);that utilizes advanced technology in various ways; and that addresses Black education globally. In addition, the importance of recognizing and embracing a role for spirituality in Black education research and practice was also affirmed.***

Ten "Vital Principles for Black Education and Socialization" emerged from the Commission's deliberations. These principles are presented here as a *Preamble* to "A Declaration of Intellectual Independence for Human Freedom." Four *Articles* that illustrate transformative applications of these vital principles in education and research practice are also presented.

Finally, this Report concludes with recommendations concerning ways that the American Educational Research Association can address the issues that precipitated this initiative. As a Statement of the Commission's agenda, this report also suggests directions for research and social action to be undertaken by the community of African-descent scholars/activists and our allies independent of AERA.

A Culturally Nurturing Process-Building Methodology

CORIBE is best understood as *building* a broad-based participatory process to address the issues that created the need for this initiative. This process-building methodology has also served a culturally nurturing *pedagogical* function that has enhanced the capacity of those involved in the CORIBE initiative. That is, CORIBE created multiple opportunities to identify and demonstrate innovative alternatives to the research establishment's approach that emphasizes competitive individualism, emotional detachment, presumed objectivity, cultural neutrality and the "illusion of the mainstream [research paradigm] as universal" (Meacham 1999, p. 403).

The CORIBE methodology included various forms of culturally nurturing communal apprenticeships for graduate students and participating scholars that involved opportunities for collaborative reflection, imaginative empirical inquiry and other collective action.[2] For many participants, CORIBE experiences and activities were inspired by significant engagement with the African American Studies/Black intellectual traditions and African/African American spirituality.

> ...in contrast to mainstream establishment research, this process-building approach also democratizes the research process.

This approach created various contexts in which to examine the state of Black education research and practice and in which Africana culture and the knowledge and wisdom of our Elders were respected and honored. Reverence for the Elders is a cultural constant in African and Diaspora societies. The members of the CORIBE Elders Council are esteemed scholars and revered community educators, including a member of the University of New York Board of Regents, a professor emeritus who is also an ordained minister, a folklorist who is also a traditional African priest. Their academic and professional careers span the disciplines of education, psychology, political science, sociology, African, Black and Puerto Rican Studies and performing arts.

Finally, the CORIBE methodology can be understood as a form of cultural praxis (theorizing and action) in so far as the approach shares certain "Africanist principles" with a Black aesthetic performance mode in the arts and music (Gottschild, 1996). For instance, the CORIBE culturally nurturing process-building methodology involved ways of seeing, knowing and working together that incorporated these jazz-like qualities:

- *Embracing the conflict* or tensions arising in a given situation;
- *The aesthetic of "coolness"*-relaxing about not getting it right the first time, "embracing the error and going on" as well as
- *Overlapping polycentrism*- a nonlinear overlapping polycentric approach consisting of simultaneous, multiple centers of activity that, like jazz music, combine discipline, improvisation and individuality (Woods, 1998).

Brenda Dixon Gottschild (1996) identifies the elements above as "invisibilized" Africanist influences on American culture and performance "on stage and in everyday life" that shaped (post)modern American (and European) dance and blackface minstrelsy, as well.[3]

CORIBE's simultaneous activities can be understood as an instance of *overlapping polycentrism*, the construct Clyde Woods (1998) uses to define the blues, which, like jazz, is another African-influenced indigenous American performing art form. According to Woods, the blues, as both a form of folk theory and music, represents an alternative "vision of society that is 'dialectically polyrhythmic,' a democracy where both cooperation and individual expression thrive" (p. 288). These qualities also apply to the CORIBE methodology in so far as, in contrast to mainstream establishment research, this process-building approach also democratizes the research process. In addition, this methodology reflects the values of reciprocity, mutuality and truth-telling in African American cultural practice (King & Mitchell, 1990/1995).

Not surprisingly, participants repeatedly used the word "healing" to describe their experience of the uncensored "liberated space" that CORIBE created–at AERA annual meetings and other CORIBE activities. Scholars from Brazil, the United Kingdom, Haiti, Jamaica and West Africa–Ghana, Senegal and Mali–as well as other participants of diverse backgrounds (Native Hawaiian, Haitian American, Puerto Rican American, Mexican American, Asian American and European American) have enthusiastically described the benefits of their participation in CORIBE activities. In sum, CORIBE created vital opportunities to affirm the voices and perspectives of those who share a commitment to Black people's survival and advancement.

A Culture-Systemic Theoretical Framework

". . .I knew nothing about my own historical reality, except in negative terms that would have made it normal for me, as Fanon points out, both to want to be a British subject and, in so wanting, to be anti-black, anti-everything I existentially was. I knew what it was to experience a total abjection of being. A Foucault would never have experienced that in those terms."

-Sylvia Wynter [4]

"[A]t the very time when it most often mouths the word, the West has never been further from being able to live a true humanism-a humanism made to the measure of the world."

-Aimé Césaire [5]

In this Report the Commission on Research in Black Education articulates a transformative vision of Black education as a fundamental requirement of human freedom—a vision of education and research practice "made to the measure of the world." Sylvia Wynter, Professor Emerita of Black Studies and Spanish and Portuguese at Stanford University, has developed a culture-systemic analytical framework that provides the theoretical premises for this vision of Black education. Wynter's scholarship extends the work of African American historian Carter G. Woodson and Frantz Fanon (a psychiatrist from the former French colony of Martinique and theoretician of the anti-colonial Algerian revolution).

Referring to herself as a "Woodsonian," and drawing on her personal experience of subordination growing up as a former British colonial subject in Jamaica, Wynter's analysis of the cultural logic of the social order shows how mainstream education functions in the domination of subordinated groups and works against the interests of human freedom.[6] Wynter observes that:

". . .intellectuals and artists who belong to a subordinated group are necessarily going to be educated in the scholarly paradigms of the group who dominates you. But these paradigms, whatever, their other emancipatory attributes must have always already legitimated the subordination of your group. Must have even induced us to accept our subordination through the mediation of their imaginary" (Scott, 2000, p. 169).

This is certainly one way to understand the meaning of hegemony. Black education and research practice that produce knowledge and human understanding of the process(es) of domination can also create possibilities for liberating thought and social action, as Wynter further observes:

"In every human order there are always going to be some groups for whom knowledge of the totality is necessary, seeing that it is only with knowledge of the totality that their dispossession can be brought to an end" (p. 188).

From the perspective of the vision of Black education that CORIBE is advancing, the universal problem of human freedom is the ultimate object of a transformative research and action agenda in Black education. That is why the focus of the Commission is on producing knowledge and understanding of the universal human interests in Black education–in the survival and development of African people. This focus need not be regarded as a narrow, self-interested project that ignores the diversity among people of African descent or one that "essentializes" race matters. Because human freedom remains inextricably bound up with the status of African people globally, this approach serves, by explication and by means of empirical investigation, the best interests of humanity.

...the universal problem of human freedom is the ultimate object of a transformative research and action agenda in Black education.

VITAL PRINCIPLES FOR BLACK EDUCATION/SOCIALIZATION

A Preamble

"Far too many Americans of African descent believe their history starts in America with bondage and struggles forward from there to today's second-class citizenship. The cost of this obstructed view of ourselves, of our history, is incalculable. How can we be collectively successful if we have no idea or, worse, the wrong idea of who we were and, therefore, are? We are history's amnesiacs fitted with the memories of others. Our minds can be trained for individual career success but our group morale, the very soul of us, has been devastated by the assumption that what has not been told about ourselves does not exist to be told."

-Randall Robinson [7]

Since the historic Brown vs. the Board of Education decision that declared segregated and unequal schools illegal, the research establishment's predominate focus on Black education has produced negligible enduring positive effects for the benefit of Black people. The Vital Principles that follow represent the consensus that emerged as central to CORIBE's concerns about the quality of knowledge this research has produced as well as concerns about research practice with regard to Black education and socialization.[8]

1. We exist as African people, an ethnic family. Our perspective must be centered in that reality.

2. The priority is on the African ethnic Family over the individual. Because we live in a world where expertness in alien cultural traditions (that we also share) have gained hegemony, our collective survival and enhancement must be our highest priorities.

3. Some solutions to problems that we will identify will involve differential use of three modes of response to domination and hegemony: adaptation–adopting what is deemed useful; improvisation–substituting or improvising alternatives that are more sensitive to our culture; and resistance–resisting that which is destructive and not in the best interests of our people.

4. The "ways of knowing" provided by the arts and humanities are often more useful in informing our understanding of our lives and experiences and those of other oppressed people than the knowledge and methodologies of the sciences that have been privileged by the research establishment despite the often distorted or circumscribed knowledge and understanding this way of knowing produces.

5. Paradoxically, from the perspective of the education research establishment, knowledge production is viewed as the search for facts and (universal) truth, while the circumstances of our social and existential condition require the search for meaning and understanding.

6. The priority is on research validity over "inclusion." For research validity–highest priority must be placed on studies of:

   a) African tradition (history, culture and language);
   b) Hegemony (e.g., uses of schooling/ socialization and incarceration);
   c) Equity (funding, teacher quality, content and access to technology); and
   d) Beneficial practice (at all levels of education, from childhood to eldership).

7. Research informs practice and practice informs research in the production and utilization of knowledge; therefore, context is essential in research:

   a) Cultural/historical context;
   b) Political/economic context; and
   c) Professional context, including the history of AERA and African people.

8. We require power and influence over our common destiny. Rapid globalization of the economy and cyber-technology are transforming teaching, learning and work itself. Therefore, we require access to education that serves our collective interests, including assessments that address cultural excellence and a comprehensive approach to the interrelated health, learning and economic needs of African people.

9. The Universal Declaration of Human Rights proclaims, and the UNESCO World Education 2000 Report recently issued in Dakar, Senegal, affirms that "education is a fundamental human right" and "an indispensable means for effective participation in the societies and economies of the twenty-first century." We are morally obligated to "create safe, healthy, inclusive and equitably resourced educational environments" conducive to excellence in learning and socialization with clearly defined levels of achievement for all. Such learning environments must include appropriate curricula and teachers who are appropriately educated and rewarded.[9]

10. African people are not empty vessels. We are not new to the study of and practice of education and socialization that is rooted in deep thought. We will not accept a dependent status in the approach and solution to our problems.

Black education is the lifeblood and economic mainstay of the education research establishment. *How can research, on the other hand, become one of the forms of struggle for Black education?* Implementing these Vital Principles will support the struggle against mainstream approaches and ameliorative research practices that have failed to alleviate the crisis in Black education.

A Declaration of Intellectual Independence for Human Freedom

> "Issues of power and agency, as framed by ongoing racialized disparity, enter the discussion."
> -Brenda Dixon Gottschild [10]

Massive investments have been made in educational research since de facto (and unequal) segregated schooling replaced legally separate (and unequal) schooling within the U.S. As noted in the AERA proposal which established the Commission:[11]

> ***"Indeed, much research conducted by AERA members bears directly on issues of Black education. Research on Head Start, Chapter I, early literacy, mathematics education, urban education, school desegregation, cooperative learning, and many others all have their foundation in Black communities and schools" (p. 7).***

Many scholars have built careers interpreting and managing Black education which, nevertheless, remains in perilous condition, whether in the inner city, rural or suburban communities–or the prisons where the failures the education system produces are "warehoused" for further exploitation of their labor at low or no wages and high profits. There is abundant empirical evidence that Black students, regardless of their socio-economic circumstances, continue to experience profoundly unequal "opportunities to learn."[12] The following indicators suggest the dimensions and depth of the crisis in Black education:

- Alienating school knowledge, or what is (and is not) taught–about African history, culture and the significance of African peoples' contributions to world development, community building and economic development[13]
- Reduced national and local financial support for public education and unequal school funding, physical facilities and access to technology[14]
- Adverse affects of standards-based education reform and mandatory "high stakes" testing of students and teachers
- Unavailability of health care and counseling services
- Less qualified teachers
- Tracking, that is, more frequent assignments to "lower" curriculum tracks
- Privatization, e.g., "hostile take overs" –the selling and seizure of urban schools
- Racial bias in special education, including the misplacement and over-representation (particularly of Black males) in classes for the emotionally disturbed and mentally retarded, often with inadequately trained teachers
- Under-representation in classes for the gifted and talented, the sciences and advanced mathematics courses, particularly with respect to "gatekeeper" courses like Algebra
- Abuse of Black athletes
- Higher rates of suspensions, truancy and expulsions
- Cultural alienation and disengagement from school and from learning
- Over-representation of Black (and Latino) students in segregated and failing urban schools
- The persistent "achievement gap" and "high stakes" testing gap
- Increasing school segregation and limited opportunities to learn the skills and values of tolerance and cultural identity needed for engaged global citizenship
- Higher drop-out or "push-out" rates; lower grade point averages; lower levels of participation in higher education and lower retention and graduation rates
- Judicial assaults on affirmative action in higher education admissions and attempts to shut down and merge historically Black colleges and universities (HBCU's) with traditionally white institutions
- Too few Black teachers, administrators and higher education faculty members
- Parent training that is too often limited by a lack of emphasis on visionary social change and a lack of parent education for community building and sustainable development.[15]

Of course, Black "successes" abound–from Bill Cosby to Black college and university presidents and Black

educators at every level, including the Black presence in AERA, as well as astronauts, scientists, artists, athletes, doctors, politicians, attorneys and skilled artisans in every trade. Nevertheless, Angela Davis (1998) is among those who recognize that for the masses that have not been so fortunate, "the deterioration of public education, including prioritizing discipline and security over learning in public schools located in poor communities, is directly related to the prison 'solution' " (p. 14).

Indeed, the U.S. imprisons one quarter of the world's prisoners–almost 2 million people, more than 70 percent of whom are people of color. In the past 20 years, the number of Americans incarcerated has risen by almost 400 percent as a result of "get tough on crime" policies that have disproportionately affected the Black male population. The number of incarcerated Black women and girls is increasing at an alarming rate. While educational opportunities within prisons have been drastically cut back, some schools appear to serve as "feeder" institutions for what has come to be called the "prison industrial complex." [16] Education and prisons are increasingly serving as lucrative private profit centers as prison construction creates particular economic benefits for economically depressed predominately White rural communities.

Not surprisingly, a recent issue of the UNESCO Courier focuses on global education issues under the headline: "Education: The Last Frontier for Profit." A cautionary editorial by UNESCO's Assistant Director-General for Education opens this issue with an appeal to uphold the common purposes of schooling.[17] A logical question follows from this publication's comparative analysis of privatization globally:

> ***Are privatized schools (and prisons) for the poor and subordinated groups going to become the next economic booms for the few on a global scale?***

Within the market logic of globalization, and in the context of a worsening world-wide economic crisis, at least for the "have nots," the appalling state of Black education and the concomitant privatization of public schools, seems to represent not simply a state of emergency but also a highly profitable global market opportunity for the establishment. If this is so, then it is perhaps not at all hyperbole to argue, as Staughton Lynd has suggested, that matters of life and death are at stake. According to Lynd:

> ***"The ultimate destiny of the Afro-American is likely to be extermination, not assimilation. His situation is less like that of the European immigrant than like that of the American Indian. Black militants have not fully understood the economic basis of what they perceive, but in prophesying genocide they have accurately grasped the end to which the logic of automation leads." [18]***

In fact, there is much concern today about the "Digital Divide" worldwide, particularly the disparity in access to and facility with computer technology between middle-class/higher income families and low-income families in the U.S., many of whom are Black. This disparity also exists within and among nations and regions of the world. Many programs seek to address this need by making computers and computer-based activities available in public spaces (libraries, schools, after-school program sites, community centers, etc.). However, very few seek to make the content of the computer programs relevant to the lives of low-income and/or Black youth.

A recent conference of the National Association of Minorities in Cable acknowledged that a gap exists but noted that it may be due to lack of relevant online content more so than simple lack of access. The CORIBE website and web-based research demonstrations explored and developed online content and research strategies from an Africana cultural orientation or worldview perspective. This is one example of the ramifications of the CORIBE initiative that extend far beyond AERA and the borders of the United States.

In effect, the crisis in Black education is worldwide (Carruthers, 1994), as demonstrated in the papers prepared by Kassie Freeman and William Watkins for the Commission. Invited Commentaries by Petronilha Gonçalves e Silva and Terezinha Juraci (Brazil), Ibrahima Seck (Senegal), Cecile Wright (the United Kingdom) and Hassimi Maiga (Mali) support their analyses. Although the quality of knowledge the mainstream research establishment produces is certainly an issue, equally problematic is the historical and continuing domination of African people in the Diaspora and on the African continent that is evident in the poverty and other racialized disparities that enslavement and colonization helped to produce. Besides the racialized "achievement gap" that has gained widespread attention recently, a knowledge gap also exists in terms of the preparedness of Black researchers, educators and parents to address the root causes of this crisis.

Jacob Carruthers (1994) concludes that the "the failure of contemporary Black intellectuals to address the problem in their own thinking" is at the heart of this crisis in Black education. "These problems," Carruthers suggests, are:

". . .directly attributable to schooling founded on European-centered constructions of knowledge. The crisis in Black education will not be resolved until Black intellectuals achieve intellectual freedom and re-construct Black education on an African-centered foundation. These are the preconditions to the real liberation of the African race all over the world" (p. 41).

Producing the knowledge and understanding necessary to address this crisis is an historical necessity and a moral obligation that is not without precedent (King, 1995).[19] Many Black scholars within AERA feel this obligation most acutely, not only because the well being of people of African descent is concerned, but because human freedom from dehumanizing structures of hegemony is also at stake.

A number of issues have helped to shape the Agenda that this Report delineates, such as: access to higher education, including community colleges; the particular challenges facing Black males and females; economic development and community building; education in the context of globalization; the quality of teacher preparation; what counts as school knowledge and curriculum bias; diversity among African descent peoples, including the Afro-Latino populations in the U.S., Puerto Rico, other parts of the Caribbean, Mexico and Latin America as well as possibilities for "teledigital mobilization" within and among communities of color.

In sum, the Commission has developed a globally inclusive approach to Black education research and practice that takes into consideration the experiences African descent people share with other historically subordinated groups in the U.S. and in the global South. The kinds of knowledge and understanding needed to address this global educational crisis and prevent school failure in the new century is one of the challenges facing members of AERA and the community of Black educators as well.

What Has Happened to the Black Education/Socialization Agenda?

CORIBE was established amidst tensions around the politics of knowledge within AERA that have previously erupted in other professional associations and disciplines. A recent Committee on the Role and Status of Minorities Task Force report describes these tensions as an "epistemological crisis" within AERA (Gordon, 1997). Epistemological questions have to do with what counts as knowledge, that is, the nature, origin and boundaries of knowledge, whose knowledge counts and the research paradigms and "ways of knowing" that are validated by the research establishment, including AERA.

For example, the National Research Council (NRC) publication, "Improving Student Learning: A Strategic Plan for Education Research and Utilization," which was introduced to the public at the 1999 AERA annual meeting, illustrates an epistemological problem in research in Black education. This publication shows how establishment research, by conceptualizing Black students as "disadvantaged" and "at risk," can have the colonizing effect of "othering" these students by placing them outside a normative standard. This standard is not universal but is culturally specific: the generic white middle-class norm that Sylvia Wynter refers to as "ethno-class 'Man'."

Of course, the use of such concepts by the National Institute on the Education of At-Risk Students, sponsored by the Office of Educational Research and Improvement (OERI), reflects the conceptual framework of the sponsoring agency. Irrespective of the race or background of the scholars concerned, however, this language and the thinking behind it reveal the fundamental problem of perspective bias in research and its application. Such bias affects:

- How research in Black education is conceptualized
- Whose research gets funded and supported for empirical replication
- Which research is validated (that is, legitimated or rejected by prestigious sponsors and professional associations like AERA)
- What kinds of research gets disseminated widely (or not at all) and used (or ignored) in policy decisions and by practitioners and parents and
- How researchers are trained.

It is understandable, therefore, that problems of intellectual hegemony also exist in graduate school training across the disciplines. Graduate students of color in a doctoral program in sociology, for example, describe their experiences in a Harvard Educational Review article entitled "The department is very male, very white, very old, and very conservative."[20]

As a demonstration research project, CORIBE scholar, Cirecie West-Olatunji, conducted a web-based empirical investigation of the Black experience in the academy. This inquiry served as one of the apprenticeships for the Online Graduate Student Research Training Institute that CORIBE sponsored in collaboration with the AERA Professional Development and Training Committee (PD & T). Problems of cultural suppression and scholarly alienation identified in this preliminary inquiry are

encountered not only in graduate school but appear to be exacerbated as scholars move through their careers. The findings were presented dramatically in the form of a Readers' Theatre Minstrel Performance at the AERA 2000 annual meeting.

Although the anguishing dilemmas and painful disparities revealed in this inquiry are apparently experienced by many Black scholars, in both predominately White and historically Black higher education institutions, such experiences can neither be openly expressed or investigated empirically with impunity. Applied inquiries focused on successful strategies for resisting scholarly alienation in academia and other research settings are needed.

As Edmund W. Gordon (1999) observes, "many minority scholars find themselves in the schizophrenic bind of using ethnocentric paradigms that are generally accepted as scientific truisms, but are lacking validation" in the experiences of scholars of color and/or their intuitions (p. 178). Likewise, African scholars on the Continent and in the Diaspora are also concerned about this kind of alienation. In his recent inaugural address to the Ghana Academy of Arts and Sciences, for instance, Professor Kwesi Yankah laments the "complete alienation of scholarly authority" of indigenous (African) intellectuals in favor of the "western academy" and the marginalization of their own academic agenda.[21] Professor Yankah asks a crucial question:

> *"Who wants to be an alien in a new world academic order?"*

Historically, many Black intellectuals as well as other scholars of color have experienced these problems of epistemology, hegemony and scholarly alienation as an "either-or" choice between the normative standards of supposedly objective, detached and impartial scholarship versus an ethic of community-mindedness in education and research practice.[22] Our community constituency is also disheartened by the lack of pragmatic, effective results when it comes to research. Consider activist inner-city pastor Reverend Eugene Rivers's indictment of Black intellectuals. In a Boston Review article, Rivers contrasts the "stunning disparity between the grim state of Black America and the recent successes (and privilege) of the Black intelligentsia."[23] Expressing a similar judgment, a New Orleans teacher who attended the Commission's AERA 2000 annual meeting symposium raised another troubling question:

> *"If there are this many Black Ph.D.'s in a room this size, why can't the problems of our children be solved?"*

Also still unresolved within AERA are concerns about the role of White researchers in Black education. As the 1997AERA Task Force report noted:

> *"Minority researchers voiced a particular concern over the proliferation of research conducted by White researchers on minority populations and showcased at AERA meetings and in AERA journals. There was an outcry for ethical guidelines that will ensure that investigators who are conducting such work have adequate familiarity with the populations studied and that encourage collaborations between majority and minority researchers when research is conducted on minority populations."*[24]

In the paper that she prepared for the Commission, CORIBE Scholar Michèle Foster notes the need for further research that views culture as an asset in Black education.

> *"Despite a paradigm shift in thinking that views culture as an asset instead of as a disadvantage, aspects of the old paradigm still remain in much of the educational research on African Americans. It is worth noting, however, that despite a move toward viewing culture as an asset, very little research has investigated exactly how culture is or can be positively exploited in classroom and pedagogical practice. In fact with few exceptions, what we had learned from over 30 years of research about African American English was not widely mirrored in practice."*[25]

In their papers Michèle Foster and Carol D. Lee identify a number of the "best practices" exemplars that illustrate a positive, value-added role for culture in Black education research and practice–at micro and macro levels of analysis. The analyses that Kassie Freeman and William H. Watkins prepared on Black education globally situate the Commission's inquiries within a macro political economy context. Freeman's paper examines economic as well as psychological costs of cultural alienation and annihilation in several countries: Australia, Great Britain, Germany, Portugal and the United States. African people worldwide share an historical legacy of cultural dispossession and annihilation that disrupts our capacity for self-liberation today. Beverly Lindsay's commentary on these papers poses a compelling question that a transformative research agenda should address:

> *"What do we need to sustain a vibrant society and what is the principle goal of education for the people in sustaining [such a] society?"*

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In the tradition of radical, incisive African thought, the Commission's Agenda addresses this question by taking the "measure of the world" not the well being of "ethnoclass 'Man' " as the relevant metric. This standard-setting vision of global social justice is only possible, however, through education that furthers the survival and enhancement of people of African ancestry everywhere. This is because in the global world order dominated by the West, the "incessant" and "obsessive" degradation of Black life and culture that takes place in the classroom, which Carter G. Woodson documented seventy years ago, and which Sylvia Wynter's culture-systemic theoretical framework permits us to decipher today, continues to the detriment of humanity in general.

The degradation of Black people–and Africa–takes place in academia, in the research enterprise, in national structures and international policies of exclusion and in alienating forms of inclusion–all of which puts the particular interests and well-being of a narrow category of humanity above the general well-being of all. As a result of the "globalization" of markets and the corporate media, people everywhere are being induced to identify with this normative category of the "whitewardly mobile middle-class" (which includes "token Blacks" and Hispanics and Asians as "honorary Whites" or "model minorities"). That is why the problems of Black education are not a "minority" issue. Rather, "as history has taught us, our 'particular wrong' is a reflection of the more general state of injustice, here and elsewhere, that calls us to action." [26]

The degradation of Black people–and Africa–takes place in academia...

The Praxis of Transformative Black Education for Human Freedom

The transformative vision of research in Black education that CORIBE is advancing embodies a conception of human freedom in which the well being of humanity is inextricably linked to the welfare of African people–locally and globally. Although such understanding is missing from the mainstream discourse on education, this interconnection is not a new phenomenon. Historically, the economic and social development of Europe and the Americas, even "the very idea of freedom," have turned on the status of African people (Robinson, 2000; Wilder, 2000). In the new millennium human freedom remains bound up with the life chances of African people–here and there.

In examining this understanding of Black education, the Commission has explored a number of crucial questions: What forms of knowledge, inquiry and social action should be the object of transformative research in Black education? That is, what should be the focus of a transformative research and action agenda that will continue the intellectual tradition of visionary Black thought and social action? Are there aspects of such an agenda that are beyond the responsibility of the American Educational Research Association and which should, therefore, be taken up independently of AERA? What constitutes a more transformative role for AERA with respect to Black education? Are there models of research and practice that merit emulation, support and wider dissemination? What opportunities exist or need to be developed in alliance with other groups and organizations? With policy decision-makers, practitioners, scholars in other disciplines, artists and community constituents, including parents and students themselves? Is there a role for the Internet and cyber technology in mobilizing paradigm changing research and action in Black education and socialization–here and globally?

Much progress has been made in articulating multicultural education standards.[27] A plethora of community-based organizations exist that are promoting alternatives to and challenging mainstream educational "reform" efforts. Many of these organizations can be reached through the Internet. For instance, the Center for Applied Research has developed standards in the form of a digital "Social Justice Report Card" for grading schools that can be downloaded from the "ARC" website <www.arc.org>.

However, no authoritative standards exist that reflect a culture-systemic analysis of and global approach to Black education. Likewise, no relevant tools exist for training researchers and producing knowledge from this perspective in the interests of human freedom. Nor do such standards exist for the preparation of teachers or for the orientation of school administrators or other users of research, including policy decision-makers or parents.

If "racism is a form of knowledge," as Holt (2000) suggests, one goal of transformative education and research practice is the production of knowledge and understanding people need to re-humanize the world by "dismantling" forms of domination that are supported by these hegemonic structures of knowledge. The following four Articles illustrate the theory and practice (praxis) of transformative education and research for human freedom:

Article 1: Expanding Human Understanding
Article 2: Nurturing Cultural Consciousness
Article 3: Resisting Hegemony, Domination and Dispossession Culturally
Article 4: Making Use of a Liberatory Cultural Orientation as an Analytical/ Pedagogical Tool.

Article 1
Expanding Human Understanding

Paradoxically, from the perspective of the education research establishment, knowledge production is viewed as the search for facts and (universal) truth, while the circumstances of our social and existential condition require the search for meaning and understanding.

– CORIBE Vital Principles

Traditionally America has turned its immigrants (except those who look African-American) into white people. . . No matter how people identify themselves, what counts is how they are identified by society. . .Eventually America treats all its ethnics as whites-except blacks. . . [A] permanent fault line runs between the perennially disadvantaged descendents of African slaves and everybody else, in various stages of upward (i.e., whiteward) mobility.

– Zev Chafets[29]

The CORIBE Working Colloquium opened with a Keynote Conversation among Sylvia Wynter, Asa G. Hilliard and Edmund W. Gordon. These esteemed scholars addressed the meaning of a transformative research agenda in Black education. Sylvia Wynter explained why the CORIBE Agenda "will have to call in question, dismantle and deconstruct" the "mode of being human" of our social order and the forms of knowledge and representation, such as racism, that sustain it. She further explained why, as middle class academics and teachers, we are normally only able to know the social reality in terms that are "adaptive" or supportive of the status quo and its present mode of being human (i.e., white middle class).

"[B]ecause (as intellectuals). . .our task is to elaborate, guard and disseminate the kind of knowledge [that is] able to ensure the well-being of our present mode of the human, Man, which represents its well-being as if it were that of the human itself, we cannot normally address the contradictions to which this over-representation leads." [29]

Transformative research expands human understanding and consciousness of societal contradictions such as the social costs of creating categories of "worthless," expendable people (Hilliard, 2000a; Herrnstein & Murray, 1994) who are warehoused in prisons, homeless, jobless, miseducated, alienated, dying of the AIDS pandemic in Africa, etc.

Would an equitable racial distribution or parity among such categories of "worthlessness" be an acceptable solution?

In his research and writing Hilliard stresses that we must recognize our people-hood–that we belong to the African family and that we are either uninformed or have lost our collective memory of the fact that we are people with a long tradition of excellence in education, socialization and mastery of our environment and life circumstances. We need to know ourselves in order to address the real problems that are masked by hegemony and ideological processes. In a paper that Hilliard (2000a) presented at the AERA 2000 annual meeting, he argues that:

***"To grasp the real state of education of African people everywhere, including in America, we must examine the intersection of culture and power. A global system of power distribution has dictated and continues to dictate the nature of the education and socialization processes. Slavery, colonization, apartheid/ segregation and the rationalizing ideology of white supremacy are centuries old challenges, really aspects of a global hegemonic system. That system interrupted and largely destroyed the flow of thousands of years of powerful and independent African education/socialization excellence, about which most of us are totally uninformed"* (pp. 3-4).**

Edmund W. Gordon (2000) has observed that "the education research community has at least two responsibilities":

***"The first is to produce knowledge that has relevance for education. The second is to pursue understanding of that knowledge and its consequences for the human condition"* (p. 302).**

An empirical investigation or "explanatory case study" analysis of ideology in the California history textbook adoption controversy addresses both these tasks and the meaning of a transformative agenda that Wynter, Hilliard and Gordon delineated in their remarks at the Working Colloquium (and in their scholarship). In a published analysis of the textbook controversy, Joyce E. King (1992) demonstrates a role for research in the struggle against miseducation. King explains that understanding the ideology of "race" and how it functions is fundamental to expanding knowledge, understanding and human consciousness, which she defines as follows:

***"As a social relations construct, human consciousness is more dynamically and transformatively inclusive than any single category of existence. In comparison to class, race, or gender consciousness, for example, human consciousness grasps the 'essential nature' of society including Black people's multiple identities as well as the specific ways that racism and other 'isms' work"* (p. 320).**

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Noting the "positive uses" of the textbook controversy for community learning and action, King discusses how a Black Studies critique of textbook ideology–textbooks that were supposedly "multicultural"–helped to focus the attention of teachers and parents on the forms of knowledge and understanding that students need in order to resist textbook bias that promotes assimilation and cultural annihilation. "Such textbooks," King concludes, "cannot enable Black students and others to understand the root causes of the historical and contemporary injustices people continue to endure, nor can they prepare them for the continuing struggle for social transformation" (p. 328).

Article 2
Nurturing Cultural Consciousness

> ***The priority is on the African ethnic Family over the Individual. Because we live in a world where expertness in alien cultural traditions (that we also share) have gained hegemony, our collective survival-and enhancement must be our highest priorities.***
>
> ***– CORIBE Vital Principles***

> ***"In order to construct societies based on social and economic justice, a new form of consciousness must emerge."***
>
> ***– Clyde Woods [30]***

Cultural consciousness and identity are integral to human understanding. Therefore, a second goal of a transformative agenda in Black education and research is to produce knowledge and understanding of ways to dismantle the "tremendous array of aggressive negative beliefs, behaviors and strategies" of domination deployed against cultural consciousness, in particular. These strategies include negative representations of "blackness" in the societal cultural apparatus that includes language, the corporate media as well as textbooks.

Asa Hilliard (2000b) emphasizes that people of African ancestry "must keep in our consciousness that domination involves structures and systematic practices *founded on ideology*" that is organized to:

> ***"suppress the history of the victims; destroy the practice of their culture; prevent the victims from coming to understand themselves as part of a cultural family; teach systematically the ideology of white supremacy; control the socialization process; control the accumulation of wealth; and perform segregation or apartheid"*** **(pp. 24-25, emphasis in original text).**

One empirical question to be addressed is:

> ***What forms of research and education practice can help to (re)construct what Asa Hilliard refers to as the "normal nurturing" of (African people's) cultural identity and consciousness?***

It is noteworthy that Native American educators have made great strides in creating curriculum and web-based materials that meet their needs in this regard.[31] By transcending the limitations of national borders, while also affirming the importance of tribal identity, much has been accomplished in defining indigenous education as a human right–independently of the research establishment. The "Coolongatta Statement" of the World Indigenous People's Education Conference[32] (www.wipcehawaii.org/coolongatta) is one outcome of this global WIPEC conference movement. This movement illustrates a "bottom up" educational intervention or reform that nurtures the collective consciousness and identity of indigenous peoples in ways designed to counter cultural annihilation and accommodation.

International cultural heritage law recognizes cultural rights as human rights that are, therefore, subject to international protection. Native Americans are using these legal conventions in the international human rights arena to their advantage. Indeed, UNESCO recognizes human/cultural diversity as a universal human treasure that should be preserved with the economic benefits of cultural preservation and promotion accruing to the peoples themselves. However, these international conventions never identify African Americans among the cultural groups subject to the protection and development provided for in these international laws and covenants. Parallels between the circumstances of African Americans and Native Americans in this arena of education and social action as well as opportunities for collaboration in the development of international policy and education and research practice in this area are worth pursuing.[33]

Language is fundamental to culture, consciousness and identity. Several exemplary research projects that CORIBE identified build upon the primacy of language in nurturing the cultural consciousness and identity of students (parents and teachers) in order to counter cultural annihilation, dominating structures of representation and miseducation. For example, the National Indian Telecommunications Initiative (NITI) online curriculum materials include interactive math lessons that use Native American language. As stated on the organization's website (www.niti.org), the goal of NITI is "to employ advanced technology to serve American Indians, Native Hawaiians and Alaska Natives in the areas of education,

economic development, language and cultural preservation, tribal policy issues and self-determination."

In Boston TERC's Chèche Konnen research group, which Carol D. Lee cites in her research paper for the Commission, has demonstrated cognitive advantages for student learning in science when students engage in critical thinking and discourse in their home language, Haitian Creole.[34] Wheelock College's Beaufort, South Carolina Teacher Preparation project uses Gullah culture effectively in teacher and student development. This project is enlarging the pool of Black teachers in that community and is enhancing the capacity of teacher educators to use the material and non-material culture of the local community, including the Gullah language, as an asset in teacher development. Student academic performance in these programs, even on standardized tests, affirms the benefits of the value-added cultural asset approach Carol D. Lee and Michèle Foster examine in their research papers.

Similarly, one of CORIBE's culturally nurturing demonstration research projects, the online Songhoy language and culture course, proved to be a powerfully motivating learning experience for the students who participated in the pilot assessment of the model web-enhanced lessons that have been developed. The research question that guided this case study research demonstration is as follows:

> ***In what ways does re-immersion in African culture, using web-based learning to study African language: 1) broaden the epistemological, axiological and ontological perspectives of students; 2) motivate their learning experience; and 3) re-orient their energies toward acceptance of diversity as a tool for global problem solving?***

The results of the pilot assessment of six web-enhanced, multi-media lessons indicate that students found learning Songhoy language and the virtual cultural "immersion" experience both meaningful as well as cognitively and emotionally engaging. A year later, students who participated in the pilot implementation still greet each other and their teacher-counselor in Songhoy and ask if the program will ever be offered again.

Another goal of culturally nurturing transformative education and research practice, then, is to reconnect students to their identity as members of the global African family in ways that also increase their motivation and engagement with the learning process. CORIBE's inquiries demonstrate that teachers are able to create powerful learning opportunities that build upon students' prior funds of cultural knowledge as well as the untapped knowledge that is available in their communities and their cultural heritage. That much of this culturally sensitive teaching and research is taking place in the sciences and mathematics rather than the arts and humanities is worth noting.[35]

CORIBE has also demonstrated that when there are opportunities to pursue an applied research agenda in uncensored, "liberated space" that is free from hegemonic categories of the research establishment, research can serve as a form of social action to help to reclaim our lost identities and memories. The students Carol D. Lee has taught in her "cultural modeling" applied research program, using African American orature as cognitive scaffolding pedagogy, "remember" their culturally-grounded rhetorical abilities as they acquire new interpretive skills in responding to literature.

At the AERA 2001 annual meeting, during the CORIBE "Educational Excellence Expo," for another example, Josiane Hudicourt-Barnes, a Haitian teacher-researcher at the Chèche Konnen Center, and CORIBE scholar Hassimi Maiga, the Malian educator who co-developed the CORIBE Songhoy online lessons, discovered quite by chance an intriguing linguistic connection in their respective languages. Hudicourt-Barnes noticed that in Haitian Creole and Songhoy, the same word, "labu," is used for "land." Maiga's examination of the Songhoy oral tradition as well as his analysis of documents currently available only in French (or Arabic) strongly suggest a Songhoy origin (further east in present-day Gao, Mali preceding Benin) for the grand-father of Toussaint L'Ouverture, the leader of the Haitian revolution.[36] Uncovering such interconnections could help to illuminate interrupted and forgotten historical links among the "amnesiacs" of the African Diaspora. The question is:

> ***Where is the funding for research in education in the interest of nurturing and rebuilding the cultural consciousness of the people of the African world?***

Randall Robinson (2000) argues forcefully that knowing "who we were and, therefore, are" is important to Black people's collective success.

> ***An important area for further research is the role of community knowledge and cultural practice in the ongoing professional development of teachers and researchers of all backgrounds.***

Another stunning convergence of global common interests underscores the importance of creating cross-national and community-based education and research opportunities. A collaboration that began with a workshop on social change music in Mali, West Africa, and in Alabama has produced an ongoing exchange among U.S. "Black

Belt" education activists and grass-roots educators in Mali. Building on this collaboration, the former Malian Minister of Education (1992-1999), Adama Samassekou, and the Institute for Popular Education in Mali, in partnership with the 21st Century Youth Leadership Movement in Selma, Alabama, will convene an "Inter-Diaspora Conference" in Bamako, Mali in 2002.

This conference, entitled "Reclaiming Excellence through Rebuilding Education for the African Child Everywhere," will examine issues of "miseducation in Mali and in the Black Belt" and participants will plan collaborative learning and change strategy activities in preparation for the next Inter-Diaspora conference. With adequate support and the use of advanced technologies to overcome language barriers, such a conference program/movement, like the World Conference on Indigenous People's Education Conference(s), could provide new contexts to expand research and knowledge exchanges between educators and grassroots activists in the U.S. and Africa.

Finally, both the TERC research group and the Wheeler College teacher education program provide examples of the benefits of "community-mediated" education and research practice, particularly for teacher development. Extending this research and learning to include cross-national collaboration is a logical next step. The interactive online data base on culture transmission in the African world (DCTAW) that Mwalimu Shujaa and Nah Dove developed with CORIBE support at the DIRECT Center at Medgar Evers College is precisely the kind of research tool that such inter-Diaspora collaboration requires.

Article 3
Resisting Hegemony/Domination/ Dispossession Culturally

We require power and influence over our common destiny. Rapid globalization of the economy and cyber-technology are transforming teaching, learning and work itself. Therefore, we require access to education that serves our collective interests, including assessments that address cultural excellence and a comprehensive approach to the interrelated health, learning and economic needs of African people.

– CORIBE Vital Principles

"It is a reproductive and circular system, a power-knowledge-economics regime in which the financial gains of a few are reinforced by what can count as school (thus social knowledge), and in which what can count as knowledge is determined so as to support the financial greed of corporations."

– K.D. Vinson & E.W. Ross"

Powerful interlocking relationships and structures connect the control of education and the economy, locally and globally. A transformative research and action agenda in Black education addresses this social totality and asks how African people can and are resisting hegemony, domination and dispossession culturally. Precise language and constructs are needed to illuminate and decipher the social totality. For example, the relationship between privatizing schools and prisons, and the abandonment of the social infrastructure in the spaces African people occupy–whether in the central cities in the U.S. or the African continent–needs to be explicated and communicated in ways that permit "ordinary" people, as well as researchers and teachers, to understand better what is at stake and what is causing such social misery throughout the world but particularly in the global South.

Undoubtedly, such explication and social explanation will challenge myths and folk beliefs in the popular imagination and in academic scholarship that suggest that poverty and underdevelopment (including crime and violence), for example, in Africa and Diaspora communities are the inevitable result of Black people's (natural) degeneracy, genetic defectivity, congenital laziness, failure to internalize the "virtues" of middle class/western civilization or their "fears of acting white." (Claude Steele's experimental research on how the "stereotype threat" undermines Black student performance and engagement in school and the "acting white" explanation of Black student failure to achieve have attained the status of near orthodoxy in teacher education.)[30]

On the other hand, empirical research is needed to investigate what happens to human understanding and consciousness (and student motivation to learn) when euphemisms like "at-risk," that mask the structures of domination and ideology, are replaced by constructs such as: "miseducation" and "imperialism" for "globalization," as well as "structural joblessness" and "never-employed" for "unemployment" or the "reconcentration and monopolization of wealth" instead of "structural adjustment" (Petras, 2001).

Another important area for applied research and action is the development and assessment of inter-generational learning-by-doing pedagogical tools for educating young people about and for engaging youth in alternative strategies for community economic empowerment using culture and community knowledge as an asset.

That is to say, it is necessary to go beyond the benign volunteerism of the service learning movement in education. Participants in the Detroit Research Priority Panel discussion cited numerous examples of the benefits of community-based learning and the need for a "moving school." [31] There is also a significant role for cross-nation-

al initiatives in closing the "digital divide" in order to address Black education globally through socially engaged learning and exchanges that focus on common problems and community building. The Internet, distance learning and other advanced technologies (e.g., video teleconferencing) can support cross-national exchanges and sharing among African people that are especially designed to engage youth in developing solutions to real and pressing social, environmental and economic community problems. [40] Supporting a significant role for the arts (music, dance, theatre, museums, etc.) in community-based learning is also crucial.

Such "Inter-Diaspora" learning for students and teachers requires overcoming language barriers as well as bridging technology gaps and adequate funding is needed to support the translation of important documents and texts that are critical to such exchanges. Development funding for community-based African language study is certainly needed. Teachers can easily link such study to existing history and global education standards as well as learning standards in other disciplines. In addition, research and pedagogy in the area of sustainable and environmentally sound community economic development is another important element of an Agenda for transformative research and action in Black education here in the U.S. and on a global level.

With the practical insight of a teacher-turned economist, Jessica Gordon Nembhard's research analyzes interconnections between cooperative economic development strategies and school reform. For the past five years she has been "investigating the theory and practice of democratic economic participation and wealth creation, and economic strategies for the sustenance of humane community." Her research suggests that cooperative education and education about cooperative economic principles "enhances school curricula and gives teachers more strategies with which to motivate students to achieve, and prepare them to be productive members of their community" (personal communication, February 2001). Gordon Nembhard and Curtis Haynes (1999) conclude that:

> ***"Conditions for cooperative economic action, therefore, exist in urban areas, particularly when understood as an extension of the rich history of self-help in both immigrant populations and among African American communities. Combined with the numerous attempts by African Americans to implement self-determination through collective actions, deliberate and coordinated cooperative economic activity becomes a rational (even promising) strategy for economic revitalization in inner-cities. Moreover, economic development can be built on a collective and cooperative movement that has always been a part of the 'American tradition,' whether organized through religious, worker, ethnic or racial groupings" (p. 57).***

An excellent example of transformative Black Studies scholarship that could inform this pedagogical approach can be found in Clyde Woods's (1998) analysis of the historical emergence of the "blues tradition" as an alternative culturally democratic, sustainable and cooperative development path in contrast to the "arrested development" of the plantation regime in the Mississippi Delta region. Woods provides this powerful interpretation of the origins and significance of the blues:

> ***"Emerging out of the rich tradition of African song-centered orature, and under conditions of intense censorship, secular and sacred songs became fountainheads of cultural transmission and social explanation. Furthermore, as a result of the extremely hierarchical class structure of Southern plantations, African American working-class thought would come to find its fullest expression in the blues: 'a collective expression of the ideology and character of Black people situated at the bottom of the social order in America' " (p. 56).***

Not only are the blues, or this interpretation of African sacred and secular music, not usually taught in schools or in teacher education programs, the tradition of cooperative enterprise development and wealth creation by African people in the U.S., in other Diaspora regions and in Africa are also not taught (e.g., the economic infrastructure of the African empires, the economic prowess of African market women, Madame C. J. Walker's million dollar business conglomerate, the phenomenal economic success and horrific destruction of Tulsa's Black Wall Street and the southern Black farmers' cooperative movement are a few examples).

As a result, neither students nor teachers can develop an appreciation of the economic genius of African people, a critical understanding of the power of African people's overcoming spirituality or an accurate understanding of poverty and inequality as a consequence not just of historical domination (e.g., "slavery's tragic past") but in relation to the continuing subordination of African people's capacity for self-liberating development. Significantly, Woods proposes that the:

> ***"translation of working-class African American aesthetic and ethical movements into the reorganization of regional life in the [Mississippi] Delta, is by definition, a transformation that will reconstruct the United States and the world"*** **(p. 288).**

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Woods also suggests that:

> *"This rich blues tradition remains as relevant today as it was two centuries ago. It is the only basis upon which to construct democratic, sustainable, and cooperative communities"* **(p. 272).**

If this is so, then transforming the curriculum, creating alternative uncensored liberated learning spaces, like the Freedom Schools of the Civil Rights era, and identifying and supporting programs that may already be so engaged are also priorities for transformative research and social action. While UNESCO recognizes the importance of preserving and promoting culture and heritage as a basis for group self-development, the U.S. curriculum lags behind in this crucial area in which further research as well as curriculum and policy development are needed. [41]

That is, applied research is needed to address how our youth can learn to create wealth in their communities (and countries) using alternative culturally nurturing cooperative community building strategies rather than the global, consumer-driven, corporate controlled Hip Hop industry "celebrity model" of generating wealth for a few individuals (or the NBA basketball route to individual wealth). The popular illusion, fed by media distortions, that Black people (and the entire African continent) are economically obsolete contributes to young people's dependency on such "ghetto fabulous" economic fantasy. [42]

It is generally the case that the appropriation of African and African American (material and non-material) cultural products, in particular, is extremely viable economically–but not for the benefit of Black people or communities. The profits Hip Hop artists and films about Black people generate for others, especially in foreign markets, is indicative of this viability. [43] As participants at the CORIBE Working Colloquium emphasized, economic illiteracy obstructs this generation's opportunity and responsibility to become engaged in cooperative economic development in the collective interest of the African community-family.

Therefore, the economic arena can not be neglected if transformative education research and practice are the goal. Interconnections between the profits the prison industrial complex generates and the profits corporations are seeking via privatized urban schools and welfare "reform" should not be overlooked. Historical parallels between the business interests involved in the state-sponsored system of debt peonage, which was the milieu in which the blues emerged, and state-sanctioned privatized prisons operated as for-profit businesses today are worth considering.

> *If debt peonage opened the door to both imprisonment and disenfranchisement in 1875, do school failure and mass incarceration today serve the same hegemonic social functions of economic exclusion and political containment? Can education and research practice contribute to the potential for resistance that cultural forms of expression represent?*

Indeed, to paraphrase the renowned Trinidadian scholar C.L.R. James: the capacities of men and women are always "leaping out of the confinements of the system." [44]

Article 4
Making Use of a Cultural Orientation As Analytical / Pedagogical Tools

The "ways of knowing" provided by the arts and humanities are often more useful in informing our understanding of our lives and experiences and those of other oppressed people than the knowledge and methodologies of the sciences that have been privileged by the research establishment despite the often distorted or circumscribed knowledge and understanding this way of knowing produces.

–CORIBE Vital Principles

> *"A charge to keep I have, a God to glorify. A never dying soul to save and fitted for the sky. To serve the present age, my calling to fulfill."*

–African American Hymn

In her paper for the Commission, Carol D. Lee refers to the importance of a "community calling" in Black education and pedagogy that can include teacher preparation as well as research practice. Like Elleni Tedla's (1995, 1997) emphasis on *Yelougnta*, which means "community-mindfulness" in the Amara language of Ethiopia, privileging community well-being, and the well-being of humanity by extension, is at the conceptual and methodological center of transformative research and action in Black education. Literally, *Yelougnta* means: "What will they say?" Tedla explains that in:

> *"cultivating community mindfulness. . .we need to regularly ask ourselves: 'Are my actions/ thoughts/ motives beneficial?' 'If the community knew my thoughts/actions/motives, what would they say?' 'If the earth, the plants, animals, birds, fish and insects could speak, what would they say about our/my relation with them?' 'Have our/my actions been beneficial to them?' "* **(Tedla, 1997, p. 23).**

Because, as Lee points out, "the African American community is and has been under political and cultural assault," and while the struggle for freedom has changed over time, "the need for continuous struggle has not." Therefore, transformative research and action in Black education has as explicit goals producing knowledge and understanding for "socializing and apprenticing" African American students (at all levels) "to participate in the struggle for the continuing liberation of the African American community." That is to say, "our collective survival and enhancement must be our highest priorities" (CORIBE Vital Principles).

If this ethic of community mindfulness is applied to the education and socialization of all students, then prospective teachers, in the normal course of their liberal arts studies will also have opportunities for truthful engagement with their own heritage and with the heritages of diverse others as well. Moreover, all students will be prepared for more effective and engaged citizenship.

Education that engages community mindfulness and rebuilding the community, physically, spiritually and culturally, is one of the strongest recommendations of the Research Priority Panel that CORIBE convened in Detroit. The diverse panel of educators and parent activists suggested that research is needed to support and to document the effect of community-oriented education experiences on student learning and engagement. For example, Grace Lee Boggs, one of the co-conveners of this community discussion, commented that:

> ***". . . a high school in Brooklyn, New York, founded by a former member of the Young Lords. . .patterned on the Black Panthers and which is called the El Puente Academy for Peace and Justice [is]where the young people do rehab[ilitation] work in the community and plant community gardens. Everybody notices that this gets their cognitive juices racing. In Detroit, we have teachers working with the Detroit Agricultural Network, like Paul Weertz, who has his students planting fruit trees and working on his Hay and Honey Farm. In my neighborhood there is a Kwanzaa Garden that was founded by a parent and science teacher at a school based on the Kwanzaa principles of Cooperative Economics and Collective Self-Determination."***
>
> ***–"A Detroit Conversation" (CORIBE Video)***

In a similar vein, Lee's paper for the Commission highlights impressive student learning gains that activist scholars Paula Hooper, Alan Shaw and Nichole Pinkard have produced using a cultural framework approach to instruction in technology-based learning environments they have designed. These African American graduates of the prestigious MIT Media Lab, whose work has been featured at CORIBE presentations, have designed innovative technology applications that serve as a bridge between culture, cognition and community. Significantly, Hooper and Shaw cite the Algebra Project, another CORIBE exemplar, as a source of inspiration. Legendary civil rights activist and Algebra Project founder, Bob Moses, has described The Algebra Project as "organizing in the spirit of Ella Baker" (Moses & Cobb, 2001).

Two recent empirical investigations–one focused on students and the other on curriculum and pedagogy–illustrate conceptually and methodologically innovative research approaches that are pertinent to understanding and supporting the kind of teaching and learning that Grace Boggs and Carol D. Lee describe.

First, Daniel Solorzano and Dolores Delgado Bernal use a critical race theory framework and qualitative inquiry and "counterstorytelling" methods to examine the construct of Chicano and Chicana student resistance. The authors suggest that this construct has been "overlooked and understudied in sociology of education research." They contrast this study with previous investigations in resistance literature that are marred by theoretical and conceptual limitations. That is, earlier studies of student resistance have focused on the self-defeating oppositional behavior of working class White males rather than forms of resistance among Latinos/Latinas that can lead to social transformation.

This study extends the concept of resistance "to focus on its transformative potential and its internal and external dimensions" (p. 308). The authors analyze transformational resistance from a pan-ethnic Latina/Latino critical race theory perspective that takes multi-dimensional Chicano/Chicana identity into account. This study reveals new possibilities with regard to a pedagogical role for transformative research in developing a deeper understanding of and support for resistance to societal injustice.

Second, Vernon Polite conducted a study of effective Catholic High Schools that serve predominantly African American student populations.[45] Among the characteristics of these schools that contribute to Black student learning and development, Polite identifies a four-category curriculum continuum that is especially noteworthy: From (Category 1) education to teach basic knowledge and appreciation of African American culture and history (particularly as it pertains to the Catholic Church) to (Category 4) education to prepare agents of social change for the betterment of the African American people (particularly Catholics of African descent in the United States).

Of particular relevance is the fact that Polite found no schools in Category 4, which "represents an ideal of education to promote social change or relief from social problems affecting the African American community" (p. 151). Nevertheless, Polite chose to include this category in order to illuminate further transformative possibilities:

> ***The goal is to prepare students to become productive adults with the knowledge of true social justice and the skills needed to transform the African American community economically, politically, socially, and spiritually*** **(p. 151).**

Another precedent for social justice teaching in Black education are the Freedom Schools of the Civil Rights era.[46] Also, African independent schools throughout the U.S., including the Clara Muhammad schools of the Nation of Islam, as well as other church-based schools, may exemplify this tradition of cultural excellence and resistance. Such a determination awaits empirical examination. Therefore, the role of spirituality in Black education in various settings represents another area for investigation.

Finally, the arts and humanities, particularly the work of activist artists in school and community contexts, constitute another untapped reservoir for promoting understanding and developing pedagogy for students and teacher professional development (Washington, 1982). The Color Lines Project, an oral history community-based theatre program that is conducted collaboratively with university academics and local activists, developed by the activist actor John O'Neal, is an outstanding example of transformative education mediated by community knowledge and collective African American cultural memory. O'Neal is Founding Director of Junebug Productions, Inc.; he is a founding co-director of the Free Southern Theatre and a former Student Non-Violent Coordinating Committee (SNCC) organizer. The "Junebug" website states that "cultural development and community development are inter-dependent." [47] The Color Lines Project involves performing and archiving "movement" stories that are collected trans-generationally in various communities.

Besides demonstrating the importance of identifying and making use of important sites for community memory, this project also illustrates an innovative strategy for the development of culturally nurturing pedagogical tools. Better understanding of student learning, motivation and engagement through research-as-pedagogy in extra-curricular settings can also provide opportunities for teacher development and may lead to improved instruction and curricula in school as well as in after-school contexts.

> This study extends the concept of resistance "to focus on its transformative potential and its internal and external dimensions."

In conclusion, the activities of the Commission on Research in Black Education have served to mobilize paradigm changing thought and action that advance a vision of Black education and research beyond a narrow focus on "closing the achievement gap," the urgency of this issue notwithstanding. It is significant that preeminent educators and distinguished researchers of diverse backgrounds and viewpoints have contributed to and commend CORIBE's approach and accomplishments. This Agenda statement concludes with what the Commission recommends that AERA undertake or support. A forthcoming CORIBE publication will address further research and social action that can be undertaken independently of AERA. This Report concludes with the prescient lyrics of James Brown.

A Coda

I don't want nobody to give me nothing.
Open up the door. I'll get it myself.
Don't give me integration,
Give me true communication.
Don't give me sorrow,
I want equal opportunity to live tomorrow.
Give me schools and give me better books,
So I can read about myself and gain my truer looks.
I don't want nobody to give me nothing.
Open up the door, I'll get it myself.
We got talents we can use on our side of town.
Let's get our heads together
And build it up from the ground.

-James Brown

The Godfather of Soul [48]

A Transformative Research & Action Agenda:

Recommendations to the AERA Council

In his recently released e-book entitled American Schools, Dr. William (Bill) Cosby calls for an expanded role for the federal government in education and for better research ("about teaching kids to read," for example) <www.bn.com>. Cosby proposes establishing a multi-billion dollar federal agency, the National Experimental Schools Administration, to finance and oversee the production of this research. Noting that we need help to "evaluate and use" research appropriately (p. 44), Cosby concludes that "we must define experimental agendas that are bold, try out alternatives, and go beyond what we have tried in the past" (p. 237). The current administration's priorities constitute a fundamentally different and more dangerous approach.

AERA can play a positive role toward resolving the crisis in Black education by initiating specific research and outreach activities that are consistent with the culture-systemic approach that has shaped the Commission's inquiries and findings. Local, national and international forums to disseminate and discuss the findings of these inquiries should be organized by AERA with the involvement of the RFBE-SIG, other interested AERA members, external stakeholders, education advocacy groups, policy decision-making bodies, the news media and potential funders. In order to demonstrate the association's commitment to Black education as an area of scholarship and social action, AERA can:

I. Establish a permanent structure that influences the leadership and policy development within AERA to monitor and support the implementation of the recommendations herein:

- Undertake a systematic evaluation of what the association has done in the last ten years to address Black Education, specifically with respect to policy decisions, research direction and the dissemination and application of research findings. This evaluation should include an assessment of the extent to which the culture-systemic framework that has informed the Commission's investigations and demonstrations is reflected in the AERA annual meeting program, AERA journals, the missions of the Divisions, the work of AERA committees (e.g., the women's committee), the programs of SIGs that address Black (urban, minority, multicultural) education, as well as professional training, mentoring and development activities.
- Conduct an epistemological audit of the major government and private foundation-funded research and national reform models (Success For All, Comer Schools, Accelerated Schools, Professional Development Schools, etc.) to determine ways these reforms are shaping educational discourse and practice in Black education and the extent to which these approaches include the cultural orientation and intellectual perspective the Commission scholars have articulated.

II. In collaboration with funding agencies, AERA should develop a call for large and small scale research, including international comparative studies, and establish an on-going monograph series in research in Black education that will:

- Expand the range of epistemological perspectives in empirical investigations of Black education that AERA publishes
- Examine hegemony in education and ways that people of African ancestry resist domination in various African and Diaspora contexts
- Document the relationship between alienation and the achievement gap
- Explore how researchers, teachers and parents come to understand what hegemony is, what it does and how they can learn to take culture into account in order to resist domination
- Identify ways that instruction and assessment approaches can expand opportunities for learning by incorporating students' funds of prior knowledge
- Assess the impact of African language and culture study in motivating student effort and engagement; improving their learning and changing their consciousness
- Identify teachers who are able to support culturally nurturing student achievement and improve their performance on standardized tests. Identify ways this group of teachers can pass on their knowledge to other teachers
- Investigate the extent to which scholars of African descent who embrace a cultural orientation and resistance in their work experience role strain and scholarly alienation; identify and promote research that addresses ways to alleviate this problem

- Assess approaches to in-service teacher development in urban schools and the affect on literacy acquisition and development for African American students. Share this information in community dialogues

- Identify new models for ongoing in-service teacher development that are powerful enough to change teachers' habits of mind and classroom practices in urban classrooms

- Evaluate what content and learning experiences in preservice teacher preparation programs increase the probability that teachers will be able to facilitate literacy acquisition and development for African American students

- Identify factors that influence African Americans to enter and remain in the teaching profession

- Identify best practices and promote new models of student learning for civic engagement in non-school settings (e.g., after-school programs, churches, arts-based activities) and create opportunities for effective community teachers to share their knowledge with "regular" teachers

- Evaluate what and how Black youth and teachers are learning about community economic empowerment and wealth creation strategies

- Examine international policy development and research that can enhance the educational opportunities and advancement of African descent peoples.

III. In addition the following Actions are recommended:

- AERA should develop and evaluate a professional development training program, from the perspective of the culture-systemic framework presented herein, for mainstream researchers who are studying matters related to Black education.

- Productive exchanges with Native American, Asian and Latino educators suggest that other scholars of color continue to be interested in CORIBE's approach. Further opportunities for dialogue, exchange and collaboration among diverse groups and with international scholars should be created.

- Convene the scholars/practitioners engaged in the Best Practices CORIBE has identified and explore models for community building among teachers - community- students to support learning (i.e., The Algebra Project).

- Explore ways to use advanced cyber–technology and the Internet in the best interests of Black education globally.

- Convene regional Town Meetings with scholars, practitioners and policy decision-makers to share information about "what we know" and "what works" in Black education. A focus on national reform models should be a priority.

Finally, AERA should examine ways to take this Agenda a step further and engage the Bush Administration in developing strategies along the lines of a transformative approach to research and education for the benefit of all students.

APPENDIX

CORIBE ACCOMPLISHMENTS

The Commission on Research in Black Education, initiated by AERA President James A. Banks, includes an Elders Council advisory group and thirteen distinguished Commissioners appointed by AERA presidents Arthur Schoenfeld, Lorrie Sheppard and Catherine Snow. CORIBE was established to:

1) Enhance the work of the AERA Research Focus in Black Education Special Interest Group;

2) Support change within AERA so that the association will become more responsive to issues in Black education;

3) Stimulate funding opportunities for research in this area [in order] to increase the capacity to legitimate issues concerned with Black education;

4) Identify, stimulate and support interests in research in Black education across AERA and

5) Pay more attention to the international and different U.S. contexts of Black education.

With $178,000 provided by the AERA Council, the Commission's agenda-setting work plan has encompassed preparing a state-of-the-art publication, convening a Working Colloquium, seeking additional funding for the Commission and creating an innovative presence on the Internet. The CORIBE website **(www.coribe.org)** has served as a hub for the Commission's web-based "culturally nurturing" demonstration research projects. CORIBE's accomplishments, listed somewhat chronologically below, have helped to shape the Transformative Research and Action Agenda presented in this Report :

- Opening CORIBE reception at the AERA 2000 annual meeting, New Orleans
- An organized Commission structure
- Successfully completed contractual agreements
- Four (4) commissioned research papers and six (6) brief commentaries/research reports by participating scholars posted on the CORIBE website and submitted to AERA for publication www.coribe.org

A model Research Priority Panel community discussion convened in Detroit, Michigan, in partnership with:

Grace Lee Boggs, *Educator & Activist*
Boggs Center for Nurturing Leadership
www.boggscenter.org

Alma H. Young, *Dean*, College of Urban, Labor and Metropolitan Affairs, Wayne State University

Glenda Price, *President*, Marygrove College

- Planning meetings, Commission meetings, AERA annual meeting sessions, a Working Colloquium, and presentations to the AERA Council, including:
  - AERA Planning Group meeting, Montreal, Canada, 1999
  - CORIBE Planning Meeting, "Naarumay," (Journey, in Songhoy), John Henrik Clarke House, Harlem, New York, 1999
  - Invitational Working Colloquium, "Framing a Transformative Research Action Agenda in Black Education for the New Millennium," St. Simons Island, GA, 2000
  - CORIBE Commission Meeting, CEJJES Institute, Pamona, NY, October 2000
- AERA annual meeting symposia:
  - "The People Who Could Fly: A New Millennium Research Agenda in Black Education," New Orleans, 2000
  - "The Lives of Harriet Jacobs's Children in the Academy: A New Millennium Readers Theatre Minstrel Performance," New Orleans, 2000
  - "Educational Excellence Expo: Search for Knowledge in our Cultural Practice," Seattle, 2001
  - "Validity and Value in African American Education: A Conversation with Joyce King," (Moderator, Annette Henry) New Orleans, 2002

- "Research as a Form of Struggle for Black Education/Socialization: A Symposium," (Moderator, Beverly Gordon) New Orleans, 2002

- "The Praxis of Transformative Research in Black Education for Human Freedom," An Interactive (Town Hall Meeting) Symposium, (Moderator, Joyce E. King) New Orleans, 2002

- An interactive website **(www.coribe.org)** that serves as the hub for "culturally nurturing" research demonstration projects:

  - A web-enhanced multi-media Songhoy (African) language and culture online course prototype–"The People Who Could Fly" –and a pilot assessment implemented at Medgar Evers College, CUNY, Hassimi Maiga (songhoy@yahoo.com)

  - A four-hour Professional Development and Training Committee (PD&T) mini-course for graduate students at the AERA 2000 annual meeting

  - A model Online Institute for Graduate Student Research Training (Black Board.com course)-"Let's Sit Down Together (Online) and Talk about a Little Culture"–including five online research apprenticeships

  1) Providing technical support for the development of the DCTAW online relational data base, the "Database on Culture Transmission in the African World"–an electronic abstract retrieval system that documents transgenerational transmission of culture and identity in the African world

  2) Editing submissions for the "Uncovering Connections" Conference and online journal at the DIRECT Center, Medgar Evers College, CUNY

  3) Collecting and translating qualitative, web-based research data on the Black experience in higher education as a Readers Theatre performance

  4) Developing a critical analysis of the state of research in Black education in the AERA annual meeting program (A. Henry & F. Haughton)

  5) Producing a participatory, qualitative evaluation of the OnLine Graduate Student Research Training Institute and PD & T Committee joint mini-course. (L. Tillman, W. Franklin & J. Ishibashi)

- Congressional Black Caucus Open Forum: "Capturing Cultures & Empowering Communities through Technology," Congressman Major Owens's Educational Braintrust Symposium (September,2000). Included collaboration with:

  - Educational Technology Think Tank (ET-3)

  - National Commission for African American Education

  - National Association of Black School Educators (NABSE)

  - National Indian Telecommunications Initiative (NITI)

  - The Algebra Project

  - The Harlem Renaissance 2K1 Community Development Technology Project

- Funded proposal to produce a CORIBE interactive multi-media CR-ROM (Open Society Institute) and other grant-seeking activities

- Other multi-media resources:

  - "A Detroit Conversation" 20-minute videotape and transcript

  - "A Charge to Keep" 50-minute video documentary and interviews with various scholars and practitioners

  - CORIBE Interactive CD-ROM

- Congressional Black Caucus Open Forum "The African American Education Emergency Agenda: TEC Partnerships to Mobilize the Communities," Congressman Major Owens's Educational Braintrust Symposium, in partnership with the journal, Black Issues in Higher Education (September, 2001).

- An active network of diverse CORIBE participants, including researchers, international scholars, community educators, practitioners and policy decision-makers. CORIBE created numerous opportunities for partnerships and possibilities for enhanced outreach to users of research in various cities, regions and countries.

Djanna Hill & Joyce E. King

Cooperative Economic Development: Promotes pooling of resources, shared wealth, economic and political enfranchisement that puts community members in control over economic activity and wealth creation through non-competitive business practices for the collective benefit of all local residents. Parallels one of the seven principles of the African American value system celebrated as KWANZAA that encourages African Americans to build and maintain stores, shops and other businesses and to profit from them together.

Cultural Annihilation: The destruction of values, practices, beliefs and language via assimilation or some other form of domination.

Culture-Systemic Framework: A theoretical conception of the way a particular order must represent itself in the academic disciplines in order to reproduce itself.

Culturally-Nurturing Research: Investigation that produces knowledge and understanding of ways to dismantle the aggressive beliefs, behaviors and strategies of domination through an affirmation of voices and perspectives of those who share a commitment to Black people's survival and advancement.

Digital Divide: The disparity in access to and facility with computer technology for low-income families and people of color that also includes unequal access to meaningful content in electronic and computer-based formats that are created by and serve the best interests of these groups.

Ethno-Class 'Man': The first conception of the human or "Man" that is a purely secular or non-religious conception of being human which came into being with the rise of the modern European state; a Western-bourgeois (and eventually White) middle-class category that purports to represent humanity but is actually a local ethnocentric category of human beingness. A mode of the human that is reproduced through both nature-culture dynamics and which represents its well-being "as if it were that of the human itself."

Ethnocentric Research Paradigms: Dominant research establishment perspectives, beliefs and/or practices of the mainstream culture that adhere to supposedly scientific, objective and politically neutral practice, which constitute, on the other hand, non-culturally affirming knowledge production practices, methods and theories.

Ghetto Fabulous: A colloquialism, refers to the performance of an attitude and public display of conspicuous consumption associated primarily with the way inner-city Black youth mimic the expensive, expansive and care-free life style of the fabulously "rich and famous"; images often portrayed in Hip Hop industry music videos (e.g., MTV, BET) that evoke lavish spending and overnight "success" represented as super-wealth, super-stardom and wanton abandon (e.g., women and men in costly furs, jewelry and luxury cars, in sexually provocative clothing and promiscuous posturing). Reminiscent of the relatively more restrained mimicry of the 19th century plantation society "Cakewalk" dance exhibitions, an earlier form of Black performance parody of the well-to-do.

Globalization: A component of imperialism, includes the policies, practices and structures necessary for extending transnational corporate power and hegemony across the globe, irrespective of national boundaries, for the purpose of economic dominion, political influence, control of markets and the transfer of material, human and cultural resources outside of national and community localities in order to generate profits for corporate owners.

Hegemony: The maintenance of domination primarily through social practices, social forms and social structures produced in specific sites –the church, the state, schools, media, the political system and the family; a struggle in which the powerful win the consent of those who are oppressed, with the oppressed unknowingly participating in their own oppression.

Indigenous Education: Systems of education that reflect, respect and embrace the cultural values, philosophies and ideologies of Indigenous people and that have shaped, nurtured and sustained these population groups for tens of thousands of years.

Prison-Industrial-Complex: Refers to the massive economic and political interests vested in the construction, proliferation and maintenance of prisons and the abuse of low and non-paid prison laborers in the service of corporate sector private industry and the disenfranchisement of disproportionately incarcerated African Americans, Latinos and other dominated groups. This interrelated complex of interests also threatens democratic processes and liberty for all American citizens, while politicians, law enforcement and other agencies of social control derive economic and symbolic benefits from the "prison solution" for "fighting crime." Parallels in many ways the "military-industrial-complex," the term Former President Dwight D. Eisenhower coined to describe potent

nexus of the U.S. military establishment, the corporate and academic sectors and the federal government, including well-funded defense and security agencies and congressional leadership in defense, national security and foreign affairs (Flateau, 1966).

Process-Building Methodology: Providing multiple opportunities to engage, participate, share, affirm and produce knowledge and the generation of theory from everyday shared realities by allowing participants to reflect on their own individual experience, and thereby, make connections with the shared experiences of others through dialogue for the purpose of making society more just for future generations.

Scholarly Alienation: The schizophrenic bind scholars of color often experience as a consequence of using ethnocentric research paradigms that are generally accepted as scientific truisms, but are lacking validation in the "minority" scholar's experiences and/or intuition; the non-use of indigenous (African) intellectual traditions in favor of the western academy.

Social Totality: A conceptualization of the powerful interlocking relationships and structures that control education and the economy locally and globally, including the corporate media, textbooks, as well as academic scholarship that rationalizes these and other mechanisms that shape identity and consciousness and control the life chances and well-being of individuals and groups

Transformative Black Education: Education that reconnects students to their identity as members of the global African family in ways that also improve their motivation and engagement with the learning process; education that addresses the goals of expanding human understanding, nurturing cultural consciousness, resisting hegemony, domination and dispossession culturally and making use of a liberatory cultural orientation as analytical and pedagogical tools.

Whiteward Mobility: One way that conceptual "whiteness" functions in society as a category through which various "ethnic groups," except African descent people, become "honorary Whites" and thereby achieve upward social mobility into a higher socio-economic class, often at the expense of the collective advancement of African Americans.

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ENDNOTES

[1] This report was presented to the American Educational Research Association Council on June 2, 2001.

[2] The Elders contributed significantly to the culturally nurturing apprenticeship/learning opportunities the CORIBE initiative created. In addition, practitioner viewpoints were also valuable to the CORIBE process. For instance, Fannie Haughton, a teacher-researcher, education professor and graduate student participant in the Online Institute and PD&T minicourse, suggested the African concept of "Jegna" as an alternative "mentor" to avoid reinforcing certain dominant society values and behaviors "mentoring" connotes. Thus, "apprenticeship" is used in this Report. For a discussion of "Jegna" authored by the Co-Chair of The Student Circle of the Southern California Association of Black Psychologists, see Tiffany Herbert, "The Concept of Jegna," Psych Discourse, Volume 30 (11), 1999.

[3] Annette Henry used Gottschild's (1996) analysis in developing and articulating the theoretical framework for the OnLine Graduate Institute. Henry and Haughton drew on this framework in their analysis of the AERA annual meeting program, one of the OnLine Institute research apprenticeships.

[4] D. Scott (2000) "The Re-Enchantment of Humanism: An Interview with Sylvia Wynter," Small Axe, 8, September, pp. 119-207, p. 188. In this interview, Scott recapitulates Wynter's entire intellectual biography spanning her career as a writer, actress, dancer, scholar and literary theorist beginning in the 1950s.

[5] A. Césaire (2000) Discourse on colonialism, NY: Monthly Review Press, p. 42.

[6] Wynter's theoretical approach is stated succinctly in the "Manifesto" that she distributed at the Working Colloquium. For discussion of the use of this theoretical approach in teacher preparation, see J. E. King (1997) "Thank you for opening our minds: On praxis, transmutation and Black Studies in teacher development." In J. E. King et al. (Eds.), Preparing teachers for cultural diversity (pp. 156-169). NY: Teachers College Press. One of Wynter's earlier publications was adapted as the theme for the OnLine Graduate Student Research Training Institute and PD&T Mini-course: "We Must Learn to Sit Down Together and Talk About a Little Culture: Reflections on West Indian Writing and Criticism," Jamaica Journal, 2 (4), December, 1968:23-32; 3 (1) March 1969:27-42.

[7] Randall Robinson (2000). The Debt: What America owes to Blacks, New York: Dutton, p. 7.

[8] These principles constitute a synthesis of separate documents Asa G. Hilliard III and Edmund W. Gordon prepared for discussion at the October 28-29, 2000 Commission meeting at the CEEJES Institute in Pamona, New York.

[9] It is worth noting, however, the U.S. Constitution does not guarantee education as a human right. See Joel Spring Globalization and educational rights: An Intercivilizational analysis (Mahwah, N.J.: Lawrence Erlbaum, 2001).

[10] Ibid., B. D. Gottschild, p. xiii.

[11] Proposal to the American Educational Research Association Council from the Planning Group of the Research in Black Education Initiative, 1998.

[12] "Reaching the Top: A Report of the National Task Force on Minority Achievement." College Board, 2000.

[13] The urgent need include African language study in Black education globally emerged in consultation with a group of U.S. and international scholars who participated in an invited AERA 1999 annual meeting symposium in Montreal, Canada: "Issues of Epistemology, Teaching and Research for Black Folks Here and There from an African World View Perspective." The importance of African language study for African and Diaspora students was also a significant concern among scholars, including the Ghanaian linguist, Kwesi Yankah, who participated in a symposium inaugurating the Dr. Betty Shabazz endowed chair held at Medgar Evers College in April, 1999.

[14] See also the "Million Mom March" speech delivered by Congressman Major R. Owens on the CORIBE web site www.coribe.org.

[15] A 20-minute videotape that highlights the "Detroit Conversation" is a resource for parent education.

[16] For example: "During the ten years following 1982, the number of prisons in New York state rose from 34 to 69. In [places like] Attica, Dannemore, Greenhaven, and Clinton, the number of inmates soared from 24,798 to 62,209, of whom 85 percent were Black and Latino, nearly all drawn from just seven neighborhoods in New York City." cf. Clarence J. Mumford (1996). Race and reparations: A Black perspective for the 21st century, Trenton, NJ: Africa World Press, pp. 326-237.

[17] J. Hallak, "Guarding the Common Interest," UNESCO Courier, November 2000, pp. 16-17.

[18] cf. A. Hilliard, 2000b, pp. 14-15. From S. Lynd, "Preface" in S. M. Wilhelm (1970). Who needs the Negro? NY: Anchor.

[19] This activist intellectual task has a long history- at least as far back as David Walker's Appeal in 1830, Carter G. Woodson's Miseducation of the Negro in 1933 to William Patterson's petition to the United Nations, We charge genocide, in 1951. John Brown Childs (1989) examines the African American tradition of scholarly activism in Leadership, conflict and cooperation in Afro-American social thought, Philadelphia: Temple University Press. In addition, see: "Visions of a Better Way: A Black Appraisal Of Public Schooling" (Joint Center for Political Studies, 1989) and "Saving the African Child: A Report of the Task Force on Black Academic and Cultural Excellence" (National Alliance of Black School Educators, 1984).

[20] E. Margolis & M. Romero (1998). "The department is very male, very white, very old, and very conservative." Harvard Educational Review, 68 (1), pp. 1-32. Also, see Joyce E. King (1999) "In search of a method for liberating education and research: The half (that) has not been told." In C. Grant (ed.) Multicultural research: A reflective engagement with race, class, gender and sexual orientation (pp. 101-119). Philadelphia: Falmer Press.

[21] Kwesi Yankah, Inaugural Address, "Scholarly Authority and the Quest for a New World Academic Order." University of Ghana-Legon, November 2000. Personal communication. See also papers by Ibrahima Seck (Senegal) and Petronilha Gonçalves e Silva (Brazil).

[22] See, for example: Michèle Foster (1998), "Race, class and gender in education research: Surveying the political terrain." Educational Policy, 13 (1), pp. 77-85. Shuaib Meacham (1998). "Threads of a new language: A response to Eisenhart's 'On the subject of interpretive review'." Review of Education Research, 68 (4), pp. 401-407. See also: Eugene E. Garcia (2001). Hispanic education in the United

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States: Raíces y alas. New York: Rowman & Littlefield and Joyce E. King & Carolyn A. Mitchell (1990/1995) Black mothers to sons: Juxtaposing African American literature with social practice. New York: Peter Lang.

[23] In "Beyond the Nationalism of Fools: Toward An Agenda for Black Intellectuals" Reverend Eugene Rivers calls for a coherent and collaborative research agenda www.yesamerica.org/NTLF.

[24] Ibid., E. W. Gordon (1997), p. 50.

[25] See Michèle Foster, "Teaching Black Students: Best Practices" in CORIBE research paper.

[26] J. King (2000). Letter to the CORIBE Working Colloquium participants.

[27] J. A. Banks et al. (2001). "Diversity within unity: Essential principles for teaching and learning in a multicultural society." Seattle, WA: Center for Multicultural Education.

[28] Z. Chafets, "Changing Races," New York Daily News, March 25, 2001.

[29] S. Wynter (2000). "Black Education: Towards the Human, After 'Man': In the Manner of a Manifesto."

[30] Ibid., Woods (1998), p. 2.

[31] See National Indian Telecommunications Initiative www.niti.org and the Northwest Indian Applied Research Institute www.niari.org at The Evergreen State College, Olympia Washington.

[32] See the "Coolongatta Statement" at www.wipcchiswall.org/coolongatta.

[33] The book-length petition William Patterson submitted to the United Nations, We charge genocide: The crime of the government against the Negro people (NY: Civil Rights Congress, 1951), set an historic precedent for taking the case of Black Americans into the international legal human rights arena and before the "conscience of mankind" (p. 57). This petition cites evidence of economic subjugation, racial disparities in the penal system (e.g., debt peonage), lynching and police brutality as well as "denial of education as a matter of public policy," which is specifically identified as contributing to "genocide by forcing Negroes into dangerous industries and poorly paid work, by systematically reducing their income and depriving them of decent housing, medical care, food and clothing" (p. 130).

[34] The Chèche Konnen Center for Science Teaching and Learning is part of the Technical Education Research Center (TERC), a non-profit R&D organization committed to improving mathematics and science teaching <http://projects.terc.edu/cheche_konnen>. Chèche Konnen is a Haitian Creole derivative from the French phrase, "Chercher à Connaître," which means "Search for Knowledge." Carol D. Lee's paper for the Commission cites TERC as an exemplary research program developed by "mainstream researchers" that "takes culture into account."

[35] The Algebra Project (Moses & Cobb, 2001) is another exemplary program featured at CORIBE meetings.

[36] H. Maiga (1998). "Our Africana Heritage" Socio-cultural Chart, 2nd Edition. New Orleans: Murehm Books. Songhoy@yahoo.com

[37] K. D. Vinson & E. W. Ross (2001, March). "What we can know and when we can know it." Z Magazine, 14 (3), pp. 34-38), p 38.

[38] For alternative interpretations, see J. E. King (1994). "The Purpose of Schooling for African American Students." In E. Hollins et al. Teaching diverse populations: Formulating a knowledge base (pp. 25-44). Albany: SUNY Press.

[39] "Detroit Summer," an inter-generational, multi-cultural movement founded to "rebuild and re-spirit" Detroit is one example of community building service-learning cited as exemplary by several of the panelists. For example, this approach represents an alternative to casino gambling. Further information is available on the website of the James & Grace Lee Boggs Center for Nurturing Community Leadership www.boggscenter.org.

[40] A program developed by the Links, Inc., with UNICEF and the Embassy of South Africa in New York City, to commemorate the "Day of the African Child and the Soweto massacre, demonstrates the feasibility of using teleconferencing technology to link youth in the U.S. and Africa.

[41] J. Blake (n.d.). "Preliminary Study into the Advisability of Developing a New Standard-setting Instrument for the Safeguarding of Intangible Cultural Heritage ('Traditional Culture and Folklore')," UNESCO.

[42] In Mali African youth are enthralled by the "Fresh Prince of Bel Air," which they watch on television with French sub-titles.

[43] It is also worth noting that the Hollywood film industry has used ethically questionable research and marketing methods to test-market violent and X- and R-rated films, movie trailers, restricted video games and commercials, targeting not only children as young as nine years-old but African American and Latino youth in particular. "How the Studios Used Children to Test-Market Violent Films," New York Times, Wednesday, September 27, 2000, pp. A1, A21.

[44] C.L.R. James (1970). "The Atlantic Slave Trade and Slavery: Some Interpretations of Their Significance in the Development of the United States and the Western World." In John A. Williams and Charles F. Harris (Eds.) Amistad 1 (pp. 119-164). New York: Vintage Books, p. 138.

[45] V. Polite, "Cornerstones: Catholic High Schools that Serve Predominantly African American Student Populations" in J. Youniss & J. Convey (Eds.). Catholic schools at the crossroads: Survival and transformation (pp. 137-156). New York: Teachers College Press, 2000.

[46] Marie Thornton, a Detroit parent activist in the Detroit Research Priority Panel discussion, stressed the academic and socialization benefits of a Civil Rights heritage tour organized for Detroit students. A number of university-based and community-based programs exist. Research is needed to assess the impact of these experiences on student learning, consciousness and development.

[47] A description of the Color Lines Project Story Circle methodology is available on the Junebug Productions, Inc. website: http://home.gnofn.org/~junebug/about.html#anchor155022.

[48] Sojourner Africanus assisted with the translation of James Brown's lyrics from Gullah into standard English.

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